



The Philadelphia Jung Seminar Syllabus 2021-2022

PAJA supports diversity, pledges equity, and fosters inclusivity. We strive for personal and cultural sensitivity in all our endeavors. We encourage students of any race, color, gender, sexual orientation, or gender identity and national or ethnic origin to participate in our programs.

Due to the COVID-19 pandemic the 2021-2022 academic year will be presented by video conference. Analysts in training join the Philadelphia Jung seminar for the Saturday presentation from 9:00AM to 4:00PM.

Fall Semester 2021 JUNG IN CONTEXT (Part One)

Friday, September 10, 2021

Introduction to Jung in Context

Mark Winborn, PhD, NCPsyA

This seminar will introduce the history of Analytical Psychology and the development of Jung's major theoretical constructs. Particular attention will be placed on the development of Jung's theoretical system within the framework of his ongoing debate (from afar) with Freud over the nature of the psyche. We will also address the impact their split on the broader psychoanalytic world. Finally, we outline, compare, and contrast the major schools of Analytical Psychology: the classical model, the Jungian developmental model (Michael Fordham), Archetypal Psychology (James Hillman), and the work of Wolfgang Giegerich.

Seminar Objectives:

1. Develop an understanding of the history of Analytical Psychology and its relationship with Freudian psychoanalysis.
2. Develop familiarity with the major constructs of Jung's Analytical Psychology.
3. Develop an understanding of the different schools within Analytical Psychology.

Required Readings:

Eisold, K. (2002). Jung, Jungians, and Psychoanalysis. *Psychoanal. Psychol*, 19(3):501-524
Jung, C.G. *Analytical Psychology: Notes of the Seminar Given in 1925*, Princeton, NJ: Princeton University Press, 1989.



PAJA has been approved by NBCC as an Approved Continuing Education Provider, ACEP No. 6671. Programs that do not qualify for NBCC credit are clearly identified. PAJA is solely responsible for all aspects of the programs.

Schedule:

- 1:00 – 2:00 History of Analytical Psychology
2:00 – 3:00 Jung’s Major Concepts in Analytical Psychology
3:00 – 3:15 Break
3:15 – 5:00 Different Schools within Analytical Psychology

Saturday, September 11, 2021

Threads in Psyche’s Tapestry:

The Evolution of Thought in Psychoanalysis and Analytical Psychology

Mark Winborn, PhD, NCPsyA

Ultimate truth...requires the concert of many voices.

– C.G. Jung (CW18, ¶1236)

This seminar will focus on engaging with the many voices with which Psyche speaks. Like the many colorful threads that become woven together to create a magnificent tapestry, the complexity of Psyche requires understanding through many analytic languages. Several analytic theories or approaches may be necessary for the analysis of any patient. Jung explicitly states this position in *Memories, Dreams, Reflections* (p. 131), “To my mind, in dealing with individuals, only individual understanding will do. We need a different language for every patient. In one analysis I can be heard talking the Adlerian dialect, in another the Freudian.” This seminar will provide a survey of the most significant developments in the evolution psychoanalysis and their relationship to ideas in Analytical Psychology: Classical Freudian Drive Theory, Freudian Ego Psychology, Melanie Klein, Object Relations Theory, Self Psychology, Intersubjectivity, and Relational Analysis.

These psychoanalytic schools of thoughts will be discussed from a Jungian perspective; identifying ways in which the psychoanalytic schools of thought and the Jungian orientation differ from each other and ways in which they complement each other – ultimately creating a common ground of analysis from the alchemical amalgam of all the orientations.

Seminar Objectives:

1. Describe the overall evolution of psychoanalytic theory and the major contributors to that theory.
2. Formulate how those developments are related to concepts in Analytical Psychology.
3. Be able to compare and contrast the various characteristics of schools of psychoanalytic theory.
4. Develop a broader understanding of the various ways in which Psyche manifests and must be addressed.
5. Cultivate a sense of “the common ground” of psychoanalysis in all its orientations.

Required Readings:

Beebe, J., Cambray, J. and Kirsch, T.B. (2001). What Freudians Can Learn from Jung. *Psychoanal.*

Psychol., 18(2):213-242

Kenny, D. (2016). A Brief History of Psychoanalysis: From Freud to fantasy to folly.

Psychotherapy and Counselling J. of Australia, 4(1). <https://pacja.org.au/2016/09/a-brief-history-of-psychoanalysis-from-freud-to-fantasy-to-folly-2/>

Suggested Readings:

Mitchell, S. & Black, M. (1996). *Freud and Beyond: A history of modern psycho-analytical thought.* New York: Basic Books.

Schedule:

9:00 – 10:30	Evolution of Psychoanalytic Theory
10:30 –10:45	Break
10:45 – 12:00	Relation of Major Concepts in Analytical Psychology
12:00 – 1:00	Lunch
1:30 – 2:30	Compare and Contrast different Schools of Psychoanalytic Theory
2:30 –2:45	Break
2:45-4:00	Common Ground of Psychoanalysis among all its orientations

Friday, October 8, 2021

Complex Theory and the Word Association Experiment

Janis M. Maxwell, Ph.D.

In this seminar, we will discuss Jung's work with the Word Association Experiment and how it contributed to the understanding of the personal and collective unconscious. Jung believed that the complex was the royal road to the unconscious and that the Word Association Experiment revealed these 'composite structures' which often disrupted conscious life. His early name for his work was Complex Psychology indicating the importance he placed on discovering their source.

Seminar Objectives:

1. Appraise Jung's concept of the complex, its nature and its effects.
2. Describe the Word Association Experiment.
3. Demonstrate the roots of complexes through word associations.

Suggested Readings:

Jung, C.G. (1960). *The structure and dynamics of psyche, CW8.* A Review of Complex Theory, para. 194-219. Princeton, NJ: Princeton University Press.

Ellenberger, H. F. (1970). *The discovery of the unconscious: The history and evolution of dynamic psychiatry* (Chapter 9, Carl Gustav Jung and Analytical Psychology, pp. 657-747). New York: Basic books.

Jacobi, J. (1959). *Complex, archetype, symbol in psychology of C.G. Jung*, pp 6-30. Princeton,

NJ: Princeton University Press.

Schedule:

1:00 – 2:00 Discussion of Complexes and their importance in Jung’s work
2:00 – 3:00 Overview of the Word Association Experiment
3:00 – 3:15 Break
3:15 – 4:30 Questions and Discussion
4:30 – 5:00 Summary and course evaluations

Saturday, October 9, 2021

Physics and Psyche: Atom and Archetype

Janis M. Maxwell, Ph.D.

Our focus in this seminar will be to discuss the interface between Quantum Physics and Analytical Psychology as reflected in the relationship and work of C. G. Jung and Nobel Prize winning physicist, Wolfgang Pauli. We will work with Pauli’s dreams which Jung used to illustrate his concept of the individuation process as well as the change in Jung’s ideas about synchronicity and archetypes after meeting and working with Pauli. Jung used Pauli’s dreams in *Psychology and Alchemy* (CW Vol. 12) to discuss the symbolism in alchemy. We will talk about the “unified field” in analysis as well as in physics and Pauli’s belief that the radioactive nucleus in an atom is a Self-symbol.

Seminar Objectives:

1. Formulate Jung’s changing view of the relationship between psyche and matter.
2. Develop some understanding of how the discoveries of modern physics may change the way of working with psyche.
3. Illustrate the relationship between dreams and Jung’s concept of individuation.

Suggested Readings:

Jung, C.G. (1953). *Psychology and Alchemy, CW12*. Dream symbolism in relation to alchemy, para. 33-331. Princeton, NJ: Princeton University Press.
Gieser, S., & Pauli, W. (2005). *The innermost kernel: Depth psychology and quantum physics. Wolfgang Pauli's dialogue with CG Jung*. Springer Science & Business Media.
Lindorff, D. P. (2004). *Pauli and Jung: The meeting of two great minds*. Quest Books.

Schedule:

9:00 – 9:45 Introduction
9:45 – 10:30 Overview of the relationship between Jung and Pauli
10:30 – 10:45 Break
10:45 – 12:00 Jung’s interpretation of Pauli’s dreams
12:00 – 1:00 Lunch
1:00 – 2:30 Continuation of dreamwork
2:34 – 2:45 Break
2:45 – 3:30 Discussion of what this might mean to the future of analytical psychology
3:30 – 4:00 Summary and course evaluations

Friday, November 12, 2021

Visiting Imaginal Realms: Playing with Active Imagination

Jeanne Creekmore, PhD, ATR-BC

After his break with Freud in 1913, Jung entered a period of inner uncertainty and disorientation. Setting aside his previous theoretical guideposts, he turned to his childhood pastime of playing with blocks and then started writing down his fantasies. Over time Jung developed a way of accessing and dialoging with imaginal figures which he then recorded in the *Black Books* and illustrated in the *Red Book*. After that, Jung encouraged his analysts to use active imagination as a beneficial way of establishing a working relationship between the conscious and unconscious. Building on this foundation, we will experiment with different ways of doing active imagination. We will discuss the history of active imagination and compare and contrast various methods of working with imagery, to include music and collage.

Seminar Objectives:

1. Describe Jung's method of active imagination and identify the four steps in the process.
2. Identify potential hazards and counter indications in clinical work for using active imagination.

Assignment:

Bring to class at least two dreams: 1) one that has a figure with whom you would like to dialogue and 2) a dream with a landscape in it that you would like to explore. Gather materials for making a collage: paper (11 X 17" or larger), scissors, glue stick, pencil, magazines, old calendars. It may be helpful to cut out pictures in advance of Places and People (or anything else that catches your eye).

Readings:

- Johnson, R. A. (1986). The Four-Step approach to active imagination. In *Innerwork: Using dreams and active imagination for personal growth* (pp. 160- 221). San Francisco: Harper & Row.
- Jung, C. G. (1961). Confrontation with the unconscious. In A. Jaffé (Ed.), *Memories, Dreams, Reflections* (pp. 170-199). New York: Random House.

Supplemental Readings:

- Chodorow, J. (Ed.). (1997). *Jung on Active Imagination*. Princeton, NJ: Princeton University Press.
- Hannah, B. (1981). *Encounters with the soul: Active Imagination as developed by C. G. Jung*. Boston, MA: Sigo Press.

Schedule:

- 1:00 – 1:45 Introduction to Jung's method of active imagination
1:45 – 2:15 Personal practice using traditional method of active imagination
2:15 – 3:00 Sharing in small pairs, then large group
3:00 – 3:15 Break

3:15 – 4:30 Active Imagination with music, followed by collage making
4:30 – 5:00 Compare and Contrast

Saturday, November 12, 2021

The Red Book: Body, Spirit and Addiction

Fanny Brewster, Ph.D., M.F.A., LP

You see Alcohol in Latin is 'spiritus' and you use the same word for the highest religious experience as well as for the most depraving poison. The helpful formula therefore is: spiritus contra spiritum.

– C.G. Jung, Letter to Bill W.

In January 1961, Jung wrote a letter to William G. Wilson in response to one he had received thanking him for his help with Wilson's friend. William or Bill W. as he later became known, was the founder of Alcoholics Anonymous.

In reviewing sections of *The Red Book*, we will explore the spirit of addiction, spirituality and the body. The number of individuals dying from heroin, fentanyl and pill overdoses has greatly increased, while the number of state governments approving marijuana stores and the use of marijuana has increased. Psychedelics for medical care has also moved more into our collective conversations as an option for treatment. Who are we and who do we imagine ourselves to be as depth psychology participants regarding substance use, abuse and the accompanying idea of spirituality?

Seminar Objectives:

- 1) Participants will be able to identify and discuss at least three sections within *The Red Book* that addresses compulsive behavior patterns as spoken of by Jung.
- 2) Participants will identify compulsive/addiction patterns as evidenced in dream imagery.
- 3) Participants will recognize and label their own OCD patterns (see DSM-5) and how they manifest in their personal and/or professional lives.

Required Readings:

Jung, C.G. (2017). *The Red Book* (Reader's Edition). Princeton: Princeton University Press.
Baca Santiago, J. (2002). *C-Train and Thirteen Mexicans: Poems*. New York: Grove Press.
Olds, S. (1987). *The Gold Cell: Poems*. New York: Knopf Publisher.

Supplementary Reading:

Levin, Dana (1999). *In The Surgical Theatre: Poems*. Philadelphia: The American Poetry Review.

Schedule:

9:00 – 10:30	Introduction
10:30 – 10:45	Break

10:45 – 12:00	Discussion
12:00 – 1:00	Lunch
1:30 – 2:30	Discussion
2:30 – 2:45	Break
2:45 – 4:00	Discussion

Friday, December 10, 2021

Jung's Essays on Analytic Psychotherapy

Kathrin Hartmann, Ph.D.

In this seminar, we will discuss Jung's historic writing on psychotherapy and how it contributed to our contemporary clinical understanding. Jung interspersed his ideas about what is transformative in analysis in several essays that were published together under the title, "The Practice of Psychotherapy" in Volume 16 of the Collected Works. We will discuss several fundamental beliefs and attitudes in analytic psychotherapy as originally formulated by Jung and their influence on contemporary psychotherapy and Jungian analysis. In this seminar, you are invited to contrast Jung's credo with your own based on your professional and personal psychotherapy experiences.

Seminar Objectives:

1. Formulate Jung's original ideas of what is considered transformative in the analytic process.
2. Describe several fundamental analytical attitudes of the analyst.
3. Contrast Jung's analytic credo with your own experiences.

Assignment:

Write a one-to-two-page reflection paper of what you believe psychotherapy is. I suggest that you may want to write your paper without any previous readings so that you can freely formulate your own thoughts.

Required Readings:

C.G. Jung. *The Practice of Psychotherapy, CW16*. Princeton, NJ: Princeton University Press. (1954)
 Principles of Practical Psychotherapy, para. 1-27, orig. publ. in 1935.
 What is Psychotherapy? para. 28-45, orig. publ. in 1935.
 The Aims of Psychotherapy, para. 66-113, orig. publ. as lecture in 1929.
 Problems of Modern Psychotherapy, para. 114-174, orig. publ. in 1929.

Suggested Readings:

James A. Hall (1986). The Process of Analysis (Chapter 5). In: *The Jungian Experience: Analysis and Individuation*, pp. 75-90. Toronto, Ontario, Canada: Inner City Books.
 Elie Humbert (1988). Conscious Activity: Three Verbs (Chapter 1). In: *C.G. Jung: The Fundamentals of Theory and Practice*, pp. 9-13. Wilmette, Illinois: Chiron.

Schedule:

- 1:00 – 2:00 Overview of Jung’s Essays on Psychotherapy
2:00 – 3:00 Discussion of Influences on Contemporary Analytical Psychotherapy
3:00 – 3:15 Break
3:15 – 4:30 Questions and Discussion
4:30 – 5:00 Summary and Course Evaluations

Saturday, December 11, 2021

Jungian Analysis and Training: Contemporary Analysts Perspectives

Robert Sheavly, LICSW, DCSW, Philadelphia Association of Jungian Analysts

Peggy Hanson, Psy.D., Minnesota Jung Association

Mary Coady-Leeper, Ph.D., Minnesota Seminar in Jungian Studies, Non-local Faculty

Joan Golden-Alexis, Ph.D., PAJA Training Director and PAJA Training Candidates:

Jane Byerley, MSW, MBA, LGSW,

Holly Bittner, MA, MS,

Kaitlin Staples, MA, ATR-BC, LPC

Lisa Marchiano, M.I.A., M.S.W., Philadelphia Association of Jungian Analysts

Deborah Stewart, M.Ed., M.S.W., Philadelphia Association of Jungian Analysts

Joseph Lee, M.S.W., Philadelphia Association of Jungian Analysts

The morning seminar will provide an understanding of the current state of the practice of Jungian analysis and training by circumambulating the experiences of three Jungian analysts influenced by the classical and developmental schools of analytical psychology. The seminar will utilize anecdotes, case examples and Q & A format. The central role of engaging Self in the practice of analytical psychology will be emphasized along with examples of methodologies to do so.

The afternoon seminar will focus in the first hour on the Jungian analyst training at PAJA led by the PAJA training director in discussion with current PAJA training candidates. The following panel with the podcast hosts of *This Jungian Life* will discuss what Jungian work actually looks like, “where the rubber meets the road.” The panel explores how Jungian work is blended with other approaches and perspectives, how we can best orient to self, other, and Self, and whether the quest for—or discovery of—one’s personal myth is relevant to daily psychoanalytic practice. Jung says, “All psychological theories are personal confessions.” The panel will confess their understanding and application of Jungian analytic theory and encourage participants to find their own answers.

Seminar Objectives:

1. Participants will compare rationales of remaining static to the call of the Self versus answering that call.
2. Participants will have an opportunity to evaluate their own inner narratives that may be challenging them in ways similar to that of the presenters.
3. Participants will list three methods to engage soul in the therapeutic relationship.
4. Participants will assess the PAJA analyst training model.

5. Participants will apply what Jungian work actually looks like.
6. Participants will identify how the Jungian approach is blended with other perspectives.

Assignment:

Participants will be asked to submit questions for the panelists' consideration prior to the seminar.

Suggested Readings:

Jung, C. G. (1989). *Memories, dreams, reflections*. Vintage.

Estes, C. P. (1992). *Women Who Run with the Wolves: Myths and Stories of the Wild Woman*. London, Ballantine.

Bolen, J. S., & Steinem, G. (1984). *Goddesses in everywoman: A new psychology of women* (p. 334). New York: Harper & Row.

Neumann, E. (2013). *Amor and Psyche: The psychic development of the feminine* (Vol. 24). Routledge.

Schedule:

9:00 – 10:00	Robert Sheavly, LICSW, DCSW
10:00 – 11:00	Peggy Hanson, Psy.D.
11:00 – 12:00	Mary Coady-Leeper, Ph.D.
12:00 – 1:00	Lunch
1:00 – 2:00	Joan Golden-Alexis, Ph.D., PAJA Training Director PAJA Training Candidates: Jane Byerley, MSW, MBA, LGSW, Holly Bittner, MA, MS, Kaitlin Staples, MA, ATR-BC, LPC
2:00 – 4:00	Lisa Marchiano, M.I.A., M.S.W. Deborah Stewart, M.Ed., M.S.W. Joseph Lee, M.S.W.

Spring Semester 2022

JUNG IN CONTEXT (Part Two)

Friday, February 11, 2022

Gebser's Model of Consciousness for the Analytic Practitioner

Mark Dean, MFA, MA, ATR-BC, LPC

In this seminar we will examine the work of Jean Gebser for how it sheds light, both on what we encounter in analytic work, and for how it illuminates dynamisms within the process of individuation. The model allows us to become more aware of natural processes that involves shifts in consciousness that inevitably appear through the course of analysis. We will cover a basic outline of Gebser's thoughts and cross reference this material with comments by Jung to reflect the manner in which Gebser's model provides a new access and insights regarding aspects of Jung's work.

Seminar Objectives:

1. Describe Gebser's model of consciousness.
2. Develop an awareness of the under appreciated aspects of Jung's work illuminated by Gebser's model.

Required Reading:

Gebser, J. (1985). *The Ever Present Origin*. Athens, OH: Ohio University Press.

Read pp. 1-115.

Jung, C.G. (1969). The Structure of the psyche. In *CW Vol 8, The Structure and Dynamics of the psyche* (pp. 139 - 158). Princeton, NJ: Princeton University Press. (Original work published 1927)

Supplemental Reading:

Papadopoulos, R. K. (2006). Jung's epistemology and methodology. In R. K. Papaopoulos (Ed.), *The Handbook of Jungian Psychology* (pp.7 - 53), New York: Routledge.

Schedule:

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|-------------|---|
| 1:00 - 2:00 | Introduction to Gebser |
| 2:00 - 3:00 | Integration of Jung and Gebser |
| 3:00 - 3:15 | Break |
| 3:15 - 4:30 | Case examples illustrating compatibility of the models. |
| 4:30 - 5:00 | Summary and Course Evaluations |

Saturday, February 12, 2022

On the Poetry of Alchemy—A Magical Mystery Tour

Joan Golden-Alexis, Ph.D.

*And what you do not know is the only thing you know
And what you own is what you do not own
And where you are is where you are not*

— T.S. Eliot, East Coker, “*Four Quartets*”

Eliot’s poem is composed of paradox, contradictory opposites which are at one in the same time true. This is impossible to grasp logically. Alchemy provides a language to understand this kind of psychic process, the transformation from one form to a completely different form that grants wholeness a place and accords both poles of any pair of opposites reality and value. Alchemic transformation involves strange descriptions involving salt, or sulfur; requiring being buried in horse dung, putrefying, congealing, or being encircled by a tail-biting serpent or rising on wings. These unusual descriptions enable us to grasp that the unconscious is a process, and that psyche is transformed by the relationship of the ego to the contents of the unconscious. Understanding these transformations allows us to embody the imaginary, and the metaphorical, opening us to embrace without squirming the **paradoxical**, and the **non-rational** in our work.

Jung considered alchemy the fundamental paradigm and background for his psychology. For him, the beauty and depth of alchemy lies particularly in its language that informs and amplifies the key issues of psychic process. This, at its most profound, is the process of individuation which has at its base the transformational processes basic to the Jungian project. Certain strange expressions as offered by the alchemist Gerhard Dorn such as “solve et coagula”—dissolve and coagulate—is the most condensed and encompassing statement regarding the processes involved in the nature of individuation, and the understanding of the difference between psychic **change which is transformative** and that which is not.

Seminar Objectives:

1. Identify how alchemic language, imagery and process encourages the observer to think into a psychic content’s hidden meaning, its potential for differentiation, and telos in a fashion that remains close to the imaginal aspects of the material.
2. Identify and track the process of how the oneness, and “stuckness” of the original psychic content, undergoes a change, a separative movement from one to two or more and takes a variety of forms—including differentiation, discrimination or the more ego dystonic and dangerous ones of dismemberment, dissociation, and fragmentation.
3. Illustrate the deeper meaning of alchemic “chemistry”—salt, sulfur, and the transformations of psychic contents through color (tincture) that can be seen in clinical material.

Required Readings:

Jung, C.G. (1989). *The Work, In Memories, Dreams and Reflections*, (pp. 200-222). New York: Vintage.

Required Viewing:

Watch: Fellini's *8 ½* (1963)—Available on Amazon Prime.

Attempt to understand the on-going series of images in the film. Watch how Fellini works his alchemical magic, from image to image, creating a dream architecture that can never be understood by words alone. Consider how each image opens into a new dimension of meaning, which transforms linear understanding. Consider the meaning of Fellini's famous opening dream sequence where the figure inside the claustrophobic car breaks open the door to fly away from the seat and the gaze around him only to realize that with all his flights and heights, he is ultimately tied like a kite that can be hurled down at will.

Schedule

- 9:00–9:45 How alchemical transformations operate in the personality and the various ways that process manifests over time in a dream series.
- 9:45–10:30 Continued discussion.
- 10:30–10:45 Break
- 10:45–12:00 The practicum begins with a case presentation and the introduction of an associated dream series to be viewed in terms of the alchemical transformations. After this introduction, the group as a whole, and divided into their smaller discussion groups, will be involved in the interpretation of a dream series.
- 12:00–1:15 Lunch
- 1:15–2:35 Continue Practicum
- 2:34–2:45 Break
- 2:45–3:30 Continue practicum
- 3:30–4:00 Summary and course evaluations

Friday, March 11, 2022

Finding Your Inner Gun, an Exploration of Mass Shootings and Gun Culture in America

Randi Gross Nathenson, LISW

This course will investigate the trend of mass shootings from a mythopoetic standpoint, using the myth of Ares to further explore this phenomenon. This class will amplify the symbolic meaning of the gun specific to American history and culture, and the role the gun continues to play as a cultural and political symbol: of power, patriotism, and freedom. We will explore the concept of the “inner gun” and its relationship to the consulting room, investigating how rage, aggression, and anger are experienced and worked with, particularly within the transference and counter transference.

Seminar Objectives:

1. Participants will develop an understanding of gun culture in America and its psychological impacts.
2. Participants will deepen their understanding of mass shootings and gun violence.
3. Participants will be able to describe the myth of Ares and the relationship Ares has to our inner experience.
4. Participants will be able to explore working with aggression, anger, and rage within the consulting room.

Assignment:

Participants should write a 1–2-page reflection paper exploring their experience and reactions to anger, aggression, and rage within the consulting room.

Required Readings:

Slater, G. (2000). A psychology of bullets: Gun violence and the American dream. *The Salt Journal*, 2(1), 19–24.

Slater, G. (2009). A mythology of bullets. *Spring*, 81, 23–36.

Chapter one “Violent Hearts Americas Divided Soul” in Zoja, Luigi. 2009. *Violence in history, culture, and psyche: Essays*. New Orleans, LA: Spring Journal Books.

Samuel Kimbles “Cultural Complexes and Collective Shadow Processes” in *“Terror, Violence, and the Impulse to Destroy”* Edited by John Beebe 2003

Schedule:

- 1:00 – 2:00 Introduction, exploration of gun violence in America
Symbolism of the gun and gun culture
- 2:00 – 2:05 Break
- 2:05 – 3:00 Cultural Complexes and the American Gun Complex
- 3:00 – 3:05 Break
- 3:05 – 4:05 The myth of Ares and mass shootings
- 4:05 – 4:10 Break
- 4:10 – 5:00 Anger, Aggression, and Rage within the Consulting room

Saturday, March 12, 2022

The March from Selma to Montgomery and the Nonviolent Movement in Analysis

Renée Cunningham, MFT

Morning:

The morning session will focus on the civil rights movement of the 1950’s and 1960’s, specifically focusing on the march from Selma to Montgomery as the metaphor for political psyche and the Self’s unfolding in culture. We will also look at the process of activism as individuation, a vital and necessary movement in the development of the ego/Self relationship. Archetypal nonviolence provides the bridge between conscious and unconscious realms, and in this light, we will explore how the implementation and consistent practice of nonviolence potentiates and/or cultivates a conscious life. The

concepts of individuation, the ego/Self Axis, the cultural unconscious, cultural complex, and the complex of racism will be discussed, defined and amplified as key components in the individuation process, both individually and collectively.

Afternoon:

The afternoon session will be directed to the archetypal master/slave and the abuse of power inherent within the analytic couple. We will examine how the nonviolent tenets represent the analytic stance and how the applications thereof can be utilized to transmute power struggles (or not) into nonviolent consciousness. We will discuss the spectrum of aggression and hatred as powerfully destructive and constructive forces, which when mediated by nonviolence imbue the analytic experience with *agape*. We will also discuss sadomasochism as a form of participation mystique and ultimately a defense against relatedness, empathy and self-love.

Seminar Objectives:

1. Describe what is meant by a complex and how it develops in response to trauma.
2. Describe what is meant by a cultural complex, give an example of how a cultural complex is formed, and how it can be repaired.
3. Define archetypal psychology utilizing archetypal nonviolence and the eight tenets of nonviolent philosophy as applied in analysis.
4. Describe what is meant by an emotional abuse of power within the analytic setting using sadomasochistic paradigm.
5. Learn the application of nonviolent tenets as the analytic stance in analysis
6. Define the archetypal master/slave and the spectrum of aggression to hatred in the analytic experience through the transference/countertransference experience in the analytic hour.

Readings:

Jung, C.G. (1964). *Civilization in Transition, CW, Volume 10*, Good and Evil in Analytical Psychology. Para. 858-886. Princeton, NJ: Princeton University Press.

Ulanov, Ann. (2001). Hate in the Analyst. *Journal of Jungian Theory & Practice*, pp. 25-40.

Petri, F. (2014). Gandhi, Jung and Nonviolence Today. *IIC Quarterly*, Summer 2014, Volume 41, No. 1, 7-18. Link to this article can be found at:

https://fabriziopetri.com/attachments/article/25/02_IIC_Petri.pdf

Singer, T. (2010). The Transcendent Function and Cultural Complexes: A Working Hypothesis. *The Journal of Analytical Psychology*, 55(2): 234-241.

Dalal, Farhad, Ph.D. (2006). Racism: Processes of Detachment, Dehumanization, and Hatred. *The Psychoanalytic Quarterly*, 75(1): 131-161

Cunningham, R. (2020). The March from Selma to Montgomery and the Nonviolent Movement in Analysis. *Psychological Perspectives*, Vol. 61, 2018, pp. 331-343.

Schedule:

9:00 – 10:30 Introduction
10:30 –10:45 Break
10:45 – 12:00 Discussion
12:00 – 1:00 Lunch
1:30 – 2:30 Discussion
2:30 –2:45 Break
2:45 – 4:00 Discussion

Friday, April 8, 2022

Jung's Dreams and their Influence on his Work

Jeanne Creekmore, Ph.D., ATR-BC

Marie-Louise von Franz (1985) said that Jung lived with his dreams rather than being quick to analyze them. She explained that he kept a book where he would faithfully record them, and then painted illustrations to go with them. She writes, "He treated a dream like a crystal which one turns round and round in one's hands to light up all its facets." In *Memories, Dreams, and Reflections*, Jung (1961) shares over a dozen of his own dreams that impacted him in various ways. Many of them had an effect on his theories about how the psyche functions. In this seminar we will take a look at six dreams that laid the foundation for key concepts in his later work and writings. They raised new questions for him about the nature of the unconscious, Freud's method of dream interpretation, and prefigured his theories about archetypes, the Self, and his work with alchemy. (Page numbers for dreams are given below in the list of required readings.)

Seminar Objectives:

1. Identify the key differences between Jung and Freud's view of the unconscious.
2. Describe Jung's method of working with dreams (amplification) and how it differed from Freud's (associations).
3. Explain how Jung's Liverpool dream prefigured his understanding of the Self.

Assignment: You may choose either a) or b) then write one to two paragraphs to describe your experience. Please email your paper and any photos of your artwork to Jeanne at drjcreekmore@comcast.net by April 1st.

a) Choose one of Jung's dreams (in *MDR*, pages listed below) and find a way to enter the dream, either by painting it or by creatively responding to it in some way.

b) Pick one image from one of Jung's dreams (in *MDR*, pages listed below) and amplify it by listing personal and cultural associations.

Required Readings:

Jung, C. G., & Jaffé, A. (Ed.) (1961). *Memories, Dreams, Reflections*. New York: Random House.

Read the following dreams: (1) the multilayer house (pp. 158-161); (2) Italian loggia (pp. 171-172); (3) paragraph begins, "I was in a region like the Alyscamps near Arles" (pp.

172-173); (4) Liverpool dream (pp. 197-198); (5) dream of “wonderful library”, paragraph begins “Before I discovered alchemy” (p. 202); (6) dream of 1926 that begins “I was in the South Tyrol” (pp. 202 – 203).

von Franz, M. L. (1985). How C. G. Jung Lived with his Dreams. In *Dreams: A Study of the dreams of Jung, Descartes, Socrates, and other historical figures* (pp. 21-33). Boston: Shambala.

Supplemental Readings:

- Jung, C. G. (1959). Archetypes of the Collective Unconscious. In *Collected Works 9i* (pp. 3 – 41). New York, NY: Bollingen Foundation. (Originally published 1934)
- Jung, C. G. (1959). The Concept of the Collective Unconscious. In *Collected Works 9i* (pp. 42 – 53). New York, NY: Bollingen Foundation. (Originally published 1936/1937)
- Jung, C. G. (1959). The Self. In *Collected Works 9.2, Aion* (pp. 23 – 35). (Originally published in 1948).
- Jung, C. G. (1959). Commentary on *The Secret of the Golden Flower*. In *Collected Works 13, Alchemical Studies* (pp. 1 – 56). New York, NY: Bollingen Foundation. (Originally published 1929/1930)

Schedule:

- 1:00 – 1:30 Lecture, introduction
- 1:30 – 2:30 Begin study of dreams, group sharing
- 2:30 – 2:45 break
- 2:45 – 3:45 Continue study of dreams, group sharing
- 3:45 – 4:00 Closing comments

Saturday, April 9, 2022

Race in the Unconscious: Dreaming in Color

Fanny Brewster, Ph.D., M.F.A., LP

Just as the interpretation of dreams requires exact knowledge of the conscious status quo, so the treatment of dream symbolism demands that we take into account the dreamer's philosophical, religious, and moral convictions.

– C.G. Jung, *The Practice of Psychotherapy*, para. 339

The seminar will provide a deeper understanding of ethnicity and Africanist culture in dream imagery. Almost all of Jung's exploration of dream study was exclusive of individuals of African descent. His most related effort was during a visit to Washington D.C. where he remained for one month researching the dreams of 15 hospitalized African American men. We will review this visit, as much of his findings as we can, and further consider dreams by and about people of color.

Seminar Objectives:

- 1) Identify cultural attributes of Africanist dreaming developed from dreamer associations.
- 2) Recognize African mythical markers that can be used in African American dream interpretation.
- 3) Identify “shadow” projection and racialized theoretical constructions in relationship to African Americans in selected literature.

Required Readings:

Articles

- Brewster, F. (2013). Wheel of Fire: The African American Dreamer and Cultural Consciousness. *Culture & Psyche*, 7(1), pp.70-87.
- Jung, C.G. (1930/1970). The Complications of American Psychology in *Collected Works, Volume 10, Civilization in Transition* (para. 946-980).
- Tate, F. (1996, Spring). Freud and His “Negro”: Psychoanalysis as Ally and Enemy of African Americans. *Journal for the Psychoanalysis of Culture & Society*, 1(1).

Book

- Morrison, T. (1993). *Playing in the Dark: Whiteness and the Literary Imagination*. New York: Vintage Books.

Schedule:

- 9:00 – 10:30 Introduction
10:30 –10:45 Break
10:45 – 12:00 Discussion
12:00 – 1:00 Lunch
1:30 – 2:30 Discussion
2:30 –2:45 Break
2:45 – 4:00 Discussion

Friday, May 13, 2022

The Collected Works of Marie-Louise von Franz: Archetypal Symbols in Fairytales

Steven Buser, MD

The Collected Works of Marie-Louise von Franz is a 28 volume Magnum Opus of one of the leading minds in Jungian Psychology. The first volume, *Archetypal Symbols in Fairytales: The Profane and Magical Worlds*, released on her 106th birthday on January 4th, 2021 and is to be followed by 27 more volumes over the next 10 years. Volume 2 looks at the *hero's journey* (to be released in May of 2021). Volume 3 explores the *maiden's quest* (to be released in Summer of 2021). Steven Buser is one of two General Editor's of The Collected Works of Marie-Louise von Franz. Dr. Buser will describe the history of the project, an overview of von Franz's life and work, as well as a deep dive into the first 3 volumes of this foundational material.

Von Franz, one of the most renowned authorities on fairytales, presents a systematic and wide-ranging approach. She amplifies a variety of fairytale motifs to show that the magical realm is alien to the profane and mundane realm of ordinary daily life. She was one of Analytical Psychology's most original thinkers and here she presents a lucid, concise exploration of the archetypal symbols found in fairytales. Fairytales, like myths, provide a cultural and societal backdrop that helps the human imagination narrate the meaning of life's events. The remarkable similarities in fairytale motifs across different lands and cultures inspired many scholars to search for the original homeland of fairytales. While peregrinations of fairytale motifs occur, the common root of fairytales is more archetypal than geographic. A striking feature of fairytales is that a sense of space, time, and causality is absent. This situates them in a magical realm, a land of the soul, where profound transformations occur.

Objectives:

1. Develop an understanding of von Franz's interpretation style as it relates to the unconscious processes revealed in fairytales.
2. Describe the archetypal pattern of the *hero's journey*, as well as the *maiden's quest*, and how they relate to the concepts of anima and animus.

Readings:

von Franz, M. L. (2021). Volume 1 in *the Collected Works of Marie-Louise von Franz. Archetypal Symbols in Fairytales: The Profane and Magical Worlds*. Asheville, NC: Chiron Publications.

von Franz, M. L. (2021). Volume 2 in *the Collected Works of Marie-Louise von Franz. Archetypal Symbols in Fairytales: The Hero's Journey*. Asheville, NC: Chiron Publications.

von Franz, M. L. (2021). *Volume 3 in the Collected Works of Marie-Louise von Franz. Archetypal Symbols in Fairytales: The Maiden's Quest*. 2021. Asheville, NC: Chiron Publications.

Supplemental Readings:

Stein, M. & Corbett, L. (Ed.) (2017). *Psyche's Stories - Volume 1: Modern Jungian Interpretations of Fairy Tales*. Asheville, NC: Chiron Publications

Schedule:

1:00 – 2:30 Introduction and Description of The CW of Marie-Louise von Franz
2:30 – 3:00 Questions
3:00 – 3:15 Break
3:15 – 4:00 Small Group work on fairy tale
4:00 – 5:00 Sharing in large group.

Saturday, May 14, 2022

C. G. Jung and Marie-Louise von Franz: Living in the Material World

Mara-Lea Rosenbarger, Jungian Analyst, Diploma, C.G. Jung Institute, Zurich

Both Jung and von Franz were deeply concerned with the realities of everyday lives. Their work emphasized how critical it is for us to gain knowledge of human nature, so that we can live with ourselves and one another in ways that support life and community. In these seminars we will review Jung's model of the psyche, his concept of the collective unconscious, the complex, and the shadow. We will also look to von Franz's practical description of projection, as well as her writings on collective shadow and evil. Using fairy tales and examples from everyday life that illustrate these human patterns, we hope to gain more awareness that may guide us in all aspects of our daily and cultural lives.

Seminar Objectives:

1. Participants will gain understanding and be able to identify examples in everyday life of the Jungian concepts of shadow, complex, and projection.
2. Participations will begin to recognize what Jungians describe as archetypal patterns and language in symbolic material, i.e. in fairy tales, dreams, plays, novels, etc. as well as in everyday life.

Recommended readings:

- Jung, C.G. (1953). *Two Essays on Analytical Psychology, Collected Works 7*. New York: Bollingen.
- Jung, C. G. (1956). Two kinds of thinking. In *Symbols of Transformation, Collected Works. 5*, (pp. 7 – 33). New York: Bollingen. (Original work published 1912)
- Jung, C. G. (1956). The Dual Mother. In *Symbols of Transformation, Collected Works. 5*, (pp. 306 - 393). New York: Bollingen. (Original work published 1912)
- Ribi, A. (1991). *Demons of the Inner World: Understanding our Hidden Complexes*. Boston, MA: Shambhala.
- von Franz, M. L. (1980). *Projection and Re-Collection in Jungian Psychology: Reflections of the Soul* (W. H. Kennedy, Trans.). LaSalle,IL: Open Court. (Original work published 1978)
- von Franz, M. L. (1995). *Shadow and Evil in Fairy Tales*. Boston, MA: Shambhala.
- von Franz, M. L. (1999). *Archetypal Dimensions of the Psyche*. Boston, MA: Shambhala. (Original work published 1994)

Schedule

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|--------------|---|
| 9:00 – 10:00 | Introduction to Foundations |
| 10:00 –12:00 | Guided Interpretation of one fairy tale that illustrates shadow |
| 12:00 – 1:00 | Lunch |
| 1:00 – 3:00 | Work in small group with one fairy tale that illustrates projection. with a wrap up in the large group. |
| 3:00 – 3:15 | Break |
| 3:15 – 5:00 | Work in small groups with one fairy tale that illustrates a complex with a wrap up in the large group. |